UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves! "
—*Tennyson.*

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A Repudiated Doctrine.

MOST educated men, in these days, have repudiated the belief that God punishes the wicked with torture to all eternity. They have done so not because they have weighed the arguments for and against this particular doctrine, but because they have adopted other beliefs which are incompatible with it. They have changed their view of God. They have changed it so fundamentally that they cannot any longer give the name of God to a being who could cause, or permit, or who was unable to prevent the coming into existence of finite creatures destined to such a fate. The doctrine of eternal punishment has ceased to interest them, except historically. It has suffered the final refutation, which is to be outgrown. Once the conception of God has been moralized, the problems connected with eternal punishment and the arguments for and against it have all like become obsolete. Nay, the final utility and value of the whole controversy, we now see, consisted in its reaction upon other questions, and especially in the indirect light it threw upon the conception of God.

Sir HENRY JONES,
In "The Idealism of Jesus."

Notes and News.

A HAPPY NEW YEAR!

to everybody.

One of our readers says he hopes this Magazine is not going to be turned into a teetotal paper, for if it does it will not meet with his approval. Well, no periodical can please everybody. We have many teetotal readers, and they never have even one full page on teetotal matters. Surely our friend will not begrudge them that. He has all the other pages that are not teetotal, and he need not look at the Temperance column. Then the Unitarian body has several Temperance organisations, and they should not be barred out of any fair and tolerant Unitarian paper.

A scheme for co-operation between Manchester College, Oxford, and the Unitarian Home Missionary College, Manchester, has been arranged.

Our Matthew Henry's Chapel at Chester has celebrated its 219th anniversary, Nov. 16th.

A Rally of some of our London churches was held at Stamford Street Chapel on Saturday, Nov. 22nd.

The Annual Meeting of the Unitarian Home Missionary College was held in the Memorial Hall, Manchester, Wednesday, Nov. 19th.

The Annual Sale of Work at Mossley, Nov. 15th, realised £658.

Rev. T. Munn, of Brixton, has met with an unfortunate accident through missing his footing in mounting a moving omnibus, but has recovered sufficiently to resume his work.

The Bradford "Daily Telegraph" reports steady increase and revival at Chapel Lane Chapel under the ministry of Rev. A. Cobden Smith.

Rev. W. H. Drummond has been addressing meetings to rouse public opinion against the oppression of Protestants in Transylvania by the Roumanian Government.

Rev. Dr. H. Gow has been welcomed back from America by the London District Unitarian Society, Nov. 27th, when he related some of his American experiences.

The Bicentenary of the Bank Street Chapel, Bury, was celebrated Dec. 7th, 10th, and 13th. Eighty men who had served in the forces have been welcomed back.

The movement in favour of Premium Bonds has been defeated in the House of Commons.

The Liverpool Hope Street Church has established a Fellowship of Youth beginning with eighty young men and women who have taken the Fellowship pledge.

A Sale of Work at Kentish Town Unitarian Church realised £97 10s. 0d., and one at Mottram £134, and at Stockport £157 10s. 0d.

At the Nantwich Chapel fifteen returned soldiers have been publicly welcomed home.

"The Life of the Rev. Dr. Charles Hargrove," by Dr. L. P. Jacks, is in the Press, and is expected to be out very soon.

A lengthy correspondence in the "Inquirer" on the Ministers' Movement for Applied Religion has called forth a variety of opinions.

Several Unitarian ministers have preached on the George Eliot centenary.

Alderman Charles Lupton, of our Mill Hill Chapel, Leeds, Lord Mayor 1915-16, has had conferred upon him the degree of Doctor of Laws by the Leeds University.

MINISTERIAL CHANGES: Rev. J. W. Saunders, M.A., has resigned at Ipswich to devote himself to the teaching profession; Rev. J. Vint Laughland has resigned at Unity Church, Sheffield.

DEATHS: Mr. Donald S. Sunderland, Bradford, Nov. 11th, 20; Mrs. Frances S. Wintch, Shipley, Yorks., Nov. 12th, 51; Mr. Oswald H. Rathbone, Hoylake, Cheshire, Nov. 21st, 60; Miss Amy Crosskey, Lewes, Nov. 24th; Mr. Wm. Watts, M.I.C.E., F.G.S., Wilmslow, near Stockport, Nov. 17th; Mr. Jesse Hind, Nottingham, Nov. 30th, 77; Mr. T. B. Oliver, Ramsgate, Dec. 2nd, 74; Mr. Frederick Clay, Leeds, Dec. 1st, 79; Mrs. S. K. Sinka, Ealing, London, Dec. 5th; Elizabeth Woollam, Harrogate, Dec. 4th, 75.

A WELCOME.

IT is frequently said that people attending places of worship are allowed repeatedly to come and go without being greeted by any sign of friendliness. We earnestly desire that there should not be any ground for such complaint against this congregation. The position, however, is more difficult than is usually realised; it is not always possible to distinguish and approach those who would like to be welcomed, and there are some visitors who definitely prefer to worship unrecognised and unnoticed.

We wish, however, to assure all of our eagerness to receive them in a hospitable spirit of goodwill. The Minister is anxious to become acquainted with all those who, from time to time, attend the services. He would be glad if they would leave their names and addresses.

—Calendar of Toxteth Chapel.

Trusting All the Way.

O LOVE, that wilt not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flick'ring torch to Thee;
My heart restores its borrow'd ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me thro' pain,
I cannot close my heart to Thee;
I trace the rainbow thro' the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

For the Children.

By Rev. H. FISHER SHORT.

1920: GOD'S NEWEST GIFT.

"THE New Year is God's newest gift,
And everyone may take it;
But wise boys know, and girls also,
The gift is what we make it."

"Wot O!"

"Hello!"

"How do you do?"

"Who are you?"

"Guess!"

"Well, you look like a bit of the Christmas panto."

"Rubbish! The Christmas pantomime is a back number, and I am absolutely up to date."

This interesting exchange of courtesies took place just as the last stroke of twelve announced the last minute of 1919 and the first second of 1920. Willie West was aroused from sleep, first by the singing of sweet voices, and, second, by a sudden shaft of brilliant moonlight that shot through a slit in the window blind. And, then, in less time than it takes a smart boy to dodge a well-aimed snowball, Willie had the surprise of his life. The moon-beam became a fairy slide down which dashed the merriest, maddest little fellow he had ever seen. Like a well-trained acrobat, the sudden new-comer landed on his feet in the middle of the bedroom, and, making a magnificent bow, cried "Wot O!" As he stood in the moon-beam like a fairy prince in the lime-light he was so jolly and sociable that Willie forgot to be afraid.

"What do you mean by being absolutely up-to-date?" asked Willie.

"I am the New Year, at your service."

"You certainly look very new; but I don't see how you can be the New Year or how you can serve me."

"I see," laughed young 1920. "I mean I see you don't see, so I must try to cure your blindness."

"Thanks!" said Willie curtly. He had won a scholarship, and thought no end of his cleverness. Very rarely was he caught napping—at school.

"Now, look at me," said the little teacher. Willie looked, but his interest had evaporated.

"Call that looking?" chirped 1920.

"Ever heard of eyes and no eyes?"

Willie sparkled up and really looked.

"What do you see?"

"That you are clean and tidy and active and jolly and ——"

"Thank you, that will do for the moment," interrupted 1920 smiling roguishly.

"Now, Willie West, winner of scholarships and player of the swiftest, deadliest balls in the cricket team, what I am, I am here to help you to become."

"How?"

"My real name is opportunity. I am God's newest gift to you, and I know you need me badly."

Willie reddened. He was beginning to see.

"Are you clean?" piped little 1920; "and tidy? Are you always active and jolly?"

Willie was too ashamed to reply. He knew the answer was "No"; but all the King's horses and all the King's men could not have dragged it from his proud lips. He was thinking a lot, however. He remembered how often he washed in almost invisible soap and water, and wiped on the towel what grime he didn't leave in his ears and on his neck and round his wrists; how rarely he thought it was necessary to brush his teeth, his hair, his clothes, his boots; how suddenly blind he became when the coal scuttle, or the firewood box, or the kettle was empty; and how very miserable he could be if an errand came between himself and a ripping school yarn. And the more he remembered the less he admired himself.

"Making New Year resolutions?" laughed a cheery voice.

Willie nodded and smiled back.

"Righto! I see you will keep 'em. I know we are going to have a Happy New Year together."

And because Willie West was a lad of real grit they did.

New Year Resolves.

NEW YEAR resolutions are good—if they are kept, and they are not in vain if they cause an earnest effort to keep them though it end in partial failure. The great thing is the making of the effort.

John Turner was going away to the University. He was not much more than a boy, scarcely twenty, the youngest child of his mother.

For some reason or other his mother was not pleased at his having contracted the habit of tobacco smoking. And before he left home she had a talk with him on the matter, and urged him to abstain while he was pursuing his University studies. And he promised.

The Christmas vacation came, and when he returned home he told his mother that he had kept to his promise. Harry—one of his elder brothers some five years his senior—said:

"Has it been difficult? Have you felt like giving way or been tempted to indulge?"

"Yes," said John, "it has been a bit hard sometimes, and the temptation has been very strong, especially in the early part of the time, the first week or two, but for all that I kept the promise."

"Ah, it is a good thing to fight a habit and to win, and to feel that one is really master of one's self. It goes to the strengthening of character. If we have nothing to resist the moral fibre gets flabby and weak. There is much satisfaction in feeling that one has really conquered. So I say, 'Well done, our John'!" exclaimed Harry with some warmth.

"Oho!" said John, "that sounds very nice, Mr. Preacher, but why don't you practise? You are a smoker. It was partly through your example that I began. When are you going to put up a fight? It will strengthen your moral fibre you know; it will be a fine thing, sir, for the building up of solid character, eh? What do you say to that?"—and he fairly chuckled as he said it.

"Yes, I know you have me there. There are all sorts of questionable habits to fight against, and whether that is one of them or not I do not say. But I do know this, that it is good to have to put forth a power of resistance, that it is quite dangerous to have things too easy, and that we all need to engage in some kind of 'Holy War,' for our own sakes and also for the sake of others. Perhaps my example was not a good one, but I am sure yours is excellent in having resisted and triumphed. The New Year will soon be here, and then I'll tell you what my resolve is for the future."

Mrs. Turner was very interested in this dialogue, and while it was going on her eyes sparkled and the corners of her mouth showed how it had touched her sense of humour. And her face broke out into a broad smile when John appealed to her by exclaiming: "Mother, is our Harry practising to join the lay preachers' society?"

Just then who should come in but Ethel Garner, Harry's young lady. She heard that remark, and wondered what it meant. When it was explained she enjoyed the funny side of it.

Mrs. Turner was a widow. She had lost her husband some years ago. She had three sons, and the eldest of them, William by name, almost took the place of father to his younger brothers. He worked and saved to give them a good education. It was through him that Harry was able to study for an academic degree, and that John was sent to the University. They were all thoroughly united, and they loved and worshipped their mother.

New Year's Eve came. Mrs. Turner, her three sons, and Ethel were all seated round the fire. They were going to sit the Old Year out and the New Year in. They talked, and sang songs, and told tales. Just before midnight they heard the church bells ringing, and William repeated Tennyson's:

"Ring out wild bells,"

ending with the verse:

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

And when the clock struck twelve they all went and kissed their mother, and wished her a very happy New Year, and they shook hands and wished it each other. And then John spoke and said:

"Now, what are our New Year resolutions?"

"What is your's" asked Harry.

"Mine? Well, I have several, but I will only mention one: I will pass all my Exams."

"Of course you will," said William.

"But Harry said a few days ago that he had a resolve that he would tell us when the New Year came in"—remarked John, "and now he will tell us what it is."

"It is not much for me to tell," said Harry. "But my resolve is to do something that will help John when he is away from home. We have the advantage of home, but he is separated from us for months together amongst strangers. He made mother a promise, and he has bravely kept it, and I want him to feel while he is away that we are helping him. So I am going to make the same promise, and I will keep it for his sake, so that if ever he feels inclined to give way he will remember that I am keeping it, and that may help him. Mind you, it will be a good thing for me to feel that I can be master and not a slave. It is one amongst many things against which the power of resistance is to be exercised. It will be good for my own sake."

"Ah, that's all very well," exclaimed John, "but you are sacrificing pleasure for me."

"Oh, there's more than that in it, but even if there were not, I remember that someone said: 'Whosoever would follow me must deny himself,' and therefore I will do it for my own good."

"Harry's going to be a preacher. About that there can be no doubt. Anyhow I'll not forget the preacher when I'm away"—laughed John.

"What is your resolve, mother?"

"To love my boys more than ever," said Mrs. Turner.

"You'll find it hard to do more than you do already," said William.

"Why William, don't you know that love grows by what it feeds on?" exclaimed Harry.

"Indeed, does it?" said William. "You speak from ripe experience, young man. I suppose you feed on Ethel—is that it?"—with a comic twinkle.

"Well, I suppose I do, and on mother, and you too, if it comes to that. But what is your resolve, William?"

"Mine?—Oh, to do my duty more thoroughly to mother and all of you."

"More thoroughly! As if that is possible."

"But you know that power increases by exercise. The more we try the more we can do. Isn't that so, Ethel? We have not yet heard what you have resolved."

"My resolve is," said Ethel, with a smile, "to do all I can to make other people happy."

"Good. That is the best way of putting all that has been said. It is what we all mean. If we do that it is sure to be a happy year for us all," was William's rejoinder.

And Mrs. Turner said:

"May God's blessing be upon our resolutions."

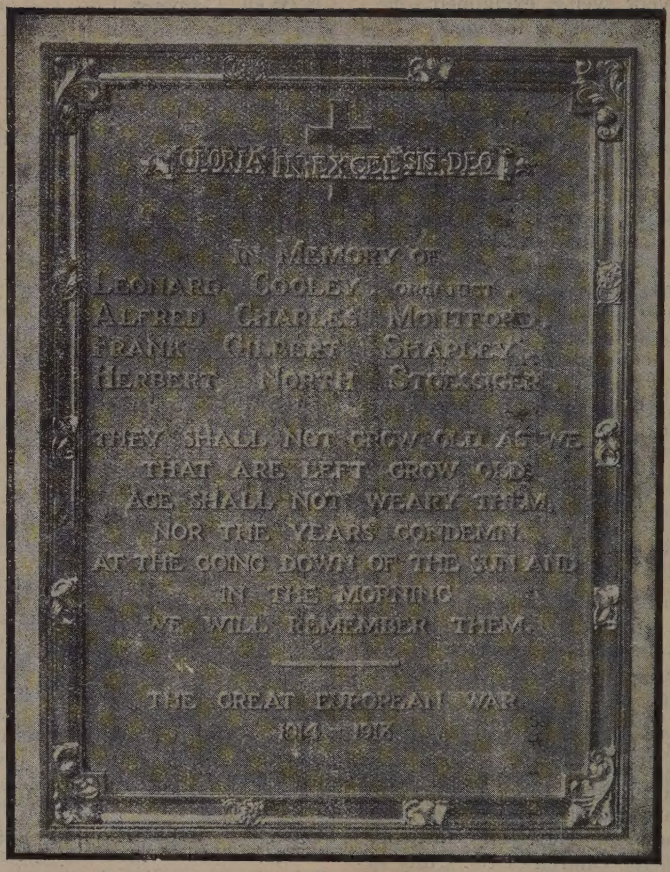
A Departed Minister.

TO THE EDITOR OF THE UNITARIAN MONTHLY.

Dear Sir,—Though the earthly ministries of the Rev. John Cuckson terminated in America, his character, work, and beneficent influence in our own beloved land were such as justify sincere and grateful remembrance; and perhaps no time for special recall thereof is more acceptable than the return of his birthday anniversary, the 25th of January. Some few selections here taken from the account of him recorded in the "Springfield Daily Republican" of May 7th, 1907, may not perchance be unwelcome:—"Rev. John Cuckson, 61, formerly pastor of the Church of the Unity in this city, and for the last six years of the first parish church of Plymouth, died very suddenly early last evening while on his way to attend a meeting at his church. . . In January he was obliged to take a vacation for rest, giving up preaching for a few weeks. Lately he appeared much better, and last Sunday he delivered one of the best sermons he has preached in Plymouth. His subject was 'The Beauty of Holiness.' One of the members of his congregation, speaking last evening of this sermon, said it was very eloquent and full of feeling, and that the people lingered after the service to discuss it. John Cuckson was one of the most eloquent preachers and most interesting personalities that has occupied a pulpit and shared the life of this city. He was frank, free, cordial in his manner, and no call of human sympathy was neglected. He prepared his sermons with great care, and yet wrote them with effective emphasis. They were literature as well as religion. . . Mr. Cuckson produced a strong impression by his preaching in the Boston Church, where he succeeded his friend, Brooke Herford, especially on the men and women of intellectual quality, who both in and out of the church went to hear him." Few men seem to have had so deep an insight into and warm regard for the character of Theodore Parker as he, and perhaps in nothing is the influence of Parker upon Mr. Cuckson so noticeable as the characteristics of fearlessness and emotional fervour. The clear and forceful teaching of Parker, that "power of feeling is essential to greatness of character" seems fitly endorsed and illustrated by John Cuckson, who evidently drank deeply into the spirit and teaching of Theodore Parker, both in the early and later stages of his ministry. If we rightly judge, there is urgent need in these days, and in every section of the Christian Church, that the fullest consideration should be given to the following assertions of Parker:—"A man without large power of feeling is not good for much as a man. He may be a good mathematician, a very respectable lawyer, or doctor of divinity, but he is not capable of the high and beautiful and holy things of manhood. He cannot even comprehend them; how much less do and become. It is power of feeling, as well as thought, which furnishes the substance wherewith the orator delights and controls and elevates the mass of men." In seeking some share in keeping green and fragrant the memory of Mr. Cuckson (whose personal acquaintance and friendship was made during his Birmingham ministry, prior to his leaving England) will you kindly allow me in closing to say how gladly I own my indebtedness under the ordering of a divine providence to the preaching of John Cuckson and his timely introduction of Parker's sermons to my notice?

Sincerely yours,

J. BAKER,
(Kinver),
Dec. 1st, 1919.


GLORIA IN EXCELSIS DEO
IN MEMORY OF
LEONARD COOLEY
ALFRED CHARLES MOUTTON
FRANK GILBERT SHAPLEY
HERBERT NORTH STOREGIER
THEY SHALL NOT GROW OLD AS WE
THAT ARE LEFT GROW OLD
AGE SHALL NOT WEARY THEM
NOR THE YEARS CONDEMN
AT THE GOING DOWN OF THE SUN AND
IN THE MORNING
WE WILL REMEMBER THEM
THE GREAT EUROPEAN WAR
1914 - 1918

A MEMORIAL

at Avondale Unitarian Church, Peckham, London, Unveiled October 12th, 1919.

By the courtesy of the Rev. J. A. Pearson and the Peckham friends we are able to reproduce the picture of the above memorial in this Magazine. At a time when churches and congregations are considering the placing of memorials to their men who have died in the war, this specimen of what one of our churches has done is sure to be of interest to our readers.

WHITTIER'S WISH.

I would not if I could repeat
A life which still is good and sweet.
I keep in age, as in my prime,
A not uncheerful step with time;
And, grateful for all blessings sent,
I go the common way, content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see:
That God is good sufficeth me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our loves and longings prove
The foretaste of diviner love.

Back to the Gospel of Jesus.

By the Rev. WILLIAM C. HALL, M.A.

1.— THE CREED OF THE GOSPEL.

By a creed is meant either what a man believes or what he must believe. In the former sense every man has a creed ; but it is in the latter sense that we strictly speak of a creed. It is that belief stated on recognised authority, which a man must accept as a rule of thought and life. He has first of all the choice of his authority, but having made his choice, he must accept what that authority declares to be true and right. The Roman Catholic, having chosen the tradition of his church, is perfectly logical in his religious attitude ; so is the orthodox Protestant with his choice of the Bible. The only question that arises, but it is crucial, is whether the authority is infallible in itself or consistent with a man's religious consciousness.

What authority can the Unitarian choose? What is there to tell him what he must believe? Reason? Reason will guide him to belief, but what at last determines his belief is not reason, but the religious instinct of human nature. My belief is rational, but it is as emotional as rational ; its true base is my religious instinct which is essentially both rational and emotional, and by my religious instinct I am convinced at last in all matters of religious belief. Would I persuade others to adopt my belief I must make them see and feel that it is both rational and emotional.

I am a Christian because the teaching of Jesus Christ, and his life which perfectly exemplifies that teaching, satisfy my religious instinct. Through my religious instinct he is able to tell me what I ought to believe ; he is able to impose a creed upon me ; and I must accept it, or "without doubt perish everlastingly"—that is to say, not that my body will suffer eternal torture, but that my soul will starve intensely and incessantly.

What is this creed? It is not found in the "Creeds" of Christendom ; it will be sought for in vain in "articles" of religion and prayer books. It has been strangely neglected in authoritative pronouncements ; it has been overlooked in the study of Christian essentials. It is this :—"Thou shalt love the Lord thy God with all the strength of thy mind and heart and soul ; and thou shalt love thy neighbour as thyself."

I turn from the dogmatism that says, "This ye must believe, or be damned," to the dogmatism that says, "These things ye must do, or be damned—ye must believe in the doing of them." And I do not want to moderate the expression "damned" into "condemned" or "censured," or any other mildness of speech. Lt it have its full force of degradation. "These things ye must do, or ye will be damned ; ye will make hell for yourselves—and for others. These things do, and ye will save yourselves and the world." It is a creed for to-day. It appeals to every man's religious instinct, and it is destined to supersede all other proclamations. It is a summary of the Christian law, and of the Gospel of Jesus.

—Calendar of Toxteth Chapel.

Happiness.

HAPPINESS eludes every searcher for it, but comes quickly and abundantly to the one who seeks to bestow it upon someone else. The searcher for happiness may get wealth and power and fame, but none of these advantages will avail anything in getting happiness. Even from friends it cannot be obtained, for happiness comes from what is given out, rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort, and goodness into the lives of others will surely bring happiness into the life of any man, woman, or child. No sorrow of heart, no doubt of the future, no restlessness or aimlessness of the present, no loneliness or bitterness of soul, but will yield, be resolved into joy and peace and purpose, as soon as the days are filled with labours of love—as soon as the eagerness to get happiness is replaced by an eagerness to give it to others. —Eugene Thwing.

True happiness does not lie in wealth, in titles, in skill in making money, in the praise of men, in a high position, or in popularity—all these, nice in their way, may contribute towards happiness, but they do not make it. A pauper may possess it ; a king upon his throne may fail to have it. Those who are of a contented mind, those who seek to make others happy ; those who expect little for themselves, and do not pause to ask—"What will it profit me?" when they set out on some enterprise which is to benefit their fellows ; they are the people who know the meaning of true happiness.

There are hours in every life, and lives in every generation which belong to the common good. No life, indeed, belongs anywhere else except as, by devoting it to the individual self, it tends to make that self more fit for general service.

We must get to give; we must climb that we may lift ; we must be strong to aid the weak ; that is the law of the kingdom."—E.R.H.

The Future of Churches.

A prominent high-churchman the other day, in reply to the remark of a friend who exclaimed: "I don't know what is to become of the churches"—was heard to say that, "The condition of the churches will not improve until the church people themselves realise that it is not the parson's business only, but their's quite as much as his."

This just touches the spot. The great weakness of the churches is that the people who belong to them leave too much to the minister. They expect him to fill the pulpit, but they are too careless about filling the pews. This is not fair. There is as much obligation on one side as upon the other. The fact that the minister is paid to do his part does not alter the understanding that he is expected and engaged to preach to people and not to empty pews. It is all the more unfair amongst the Nonconformists who choose their own minister and upon whom his engagement depends. They invite him to accept the position of their preacher, their leader in public worship, but if after having so invited him they are scarcely ever present to hear him or to worship with him, it is surely a violation of contract. It may be said that he does not DRAW them, that he is not brilliant enough to make them feel that they cannot resist the attraction to his services. It is not to be expected that every minister can possess such power, and it is unreasonable to demand it. Sensational preachers do draw the crowds, and preachers possessing exceptional gifts of eloquence and personality can do so too. But no church can permanently live on sensationalism, and the preachers who have exceptional genius are so rare comparatively that very few churches can have a minister of that sort. In the case therefore of the average minister engaged by his people to conduct their worship and to be their teacher and preacher it is very unfair and cannot be said to be honourable to leave him to conduct service and to preach to empty seats. This is not the way to get the best out of him, but it is a sure means of taking the heart out of his ministry. Until the people who profess to belong to the church make a point of fulfilling their part of the contract by attending regularly at their place of worship the churches are doomed to remain in sorry plight and to get worse and worse approaching the fate of having to close their doors.

The present condition, true more or less of churches of all denominations, is said by some to be due to the reaction after the late war. But the evil existed before the war. There were frequent complaints then of increasing decline in attendances at public worship. It is no new thing, though of course the very unsettled state of affairs generally resulting from the war has very materially accelerated the decline. There is no hope for improvement except in a change of mind and heart in the church people.

That such a change is needed is plain from the patent facts of the situation. People belonging to the churches attend picture shows in crowds. They are willing to spend a shilling or half-a-crown on entertainments or a dance, and often think a penny in the church collection—when they happen to be at church—is sufficient for their share of support. A large proportion of them object to contribute to an envelope offertory because it pledges them to promise a regular payment for every week throughout the year whether they attend or not—however small the promise. And yet the church expenses occur every week whether they give anything or not. They do not appear to realise that religious institutions need to be conducted on sound business principles, and that it is a religious act to do their share of duty—and not shirk it and put it upon others—to the church to which they profess to be adherents. Instead of religion to be put first, before all pursuits of personal pleasure, it is made to take the last place in the concern of many of them. Well may some exclaim that they do not know what the churches are coming to.

This situation may be partly accounted for by the fact that life is too much of a rush nowadays. Competition is keener, the pace is considerably quickened, production is speeded up to the utmost possibility, and there is so little religion in industry and commerce that men are made slaves for the production of profit, and are compelled to bow down in submission to Mammon. So much is this the case that many men are unable to call Sunday their own. They are forced by the circumstances in which they are placed, to work at their regular occupation on Sundays. In some cases this is probably the fault of the individual who does it. He may have been too willing to do it for the sake of gain. On the other hand it may be that many have to accept such subservience rather than lose their situation and be thrown out of employment. Manifestly unless the victims themselves protest or make a stand for an inviolate Sunday this serfdom for Mammon must go on. The breaking point is sure to come sooner or later, if not voluntarily it will come by loss of physical health, by nervous breakdown or other collapse. The time will come when the community—the nation as a whole—will put an end to such slavery, and will exact the security of a free Sunday every week for every toiler. In the meantime individuals can free themselves if they will; they can refuse to have their Sundays taken away from them; they can resolve—if they will—to sacredly dedicate that day to home and religion; they can decline to bow the knee to Mammon on that day and to put God last. Every truly religious man, every man who makes a profession of religion, will be ashamed to admit that on Sunday he puts God and the public service of religion in the last place.

A refusal to do that for the Sunday will be a good start for putting more religion into week-day work, and for Christianising every daily occupation. Every truly Christian man having a proper respect for himself will make this stand for God and humanity. To gain the whole world of riches and lose one's soul is a poor exchange. The starvation of the spiritual in the pursuit of material gain proves to be bad business, and sad it is for the man who finds it out in bitterness and woe.

Suppose the church closes by such neglect: the church that was built up and established by the sacrifices of brave men and women who left it as a heritage in trust to those who belong to it now—the blame rests on those who failed to keep that trust. They can ask themselves: What did I do to keep the doors open? How much did I care to carry on the work handed down by those who had gone before? If the ghosts of the forgotten dead could haunt these defaulters, what would they not say to disturb their slumbers in the night?

It is not merely the business of the minister it is as much the business of the church members to be in their places. The work of the church can only succeed as other business succeeds, by those whose proper concern it is unitedly to put plenty of "go" into it by their earnest and devoted service. Any business becomes a failure that is neglected by its proprietors as is the work of many churches. The churches can succeed at any time if the people have a mind to make them succeed. If the members care for the future of their children who are so ready to follow their example; if they desire a grander humanity and a higher and nobler life for all, and show it by the faithful support of the church potentially the finest human institution in the whole world for the promotion of human welfare—then there is more hope for the future of mankind and for the public ministration of religion.

UNITARIAN AND FREE CHRISTIAN UNION FOR SOCIAL SERVICE.

By Rev. H. H. JOHNSON, B.A.

I will commence these monthly notes by reporting the more important happenings since the issue of our October "Quarterly."

On October 21st and December 9th, I attended in London the meetings of the Council and Executive of the Christian Social Crusade. At these meetings the policy of the central body was confirmed, viz., to include "the whole Christian community: Anglicans, Roman Catholics, Evangelical Free Churchmen, Quakers and Unitarians." The main object of the Crusade is to found in every town and district throughout the United Kingdom Inter-denominational Social Service Unions. I have recently come to Manchester, and find myself, together with Roman Catholics and Quakers and ministers and members of our own Churches, excluded from the MANCHESTER AND SALFORD COUNCIL OF CHRISTIAN CONGREGATIONS. There is some thought of this body applying to be affiliated to the Crusade of whose central executive I am a member. It is a very interesting situation, and a letter of mine in the "MANCHESTER GUARDIAN" of Nov. 14th has left the Council of SOME Christian Congregations somewhat uneasy in its mind!

The Union sent eight delegates to the NATIONAL CONFERENCE ON THE LEISURE OF THE PEOPLE held in Manchester, November 17th to 20th. I took part in the debate on Adolescent Education presided over by Mr. Spurley Hey.

The Manchester District Association of our Churches has sent a circular to all the Churches in the area of the Association recommending each of them to establish a Society for Social Study and Reform, and to get into touch with all other churches in their neighbourhood with a view to inter-denominational study and action as far as social questions are concerned. A Conference, called by the Governing Body, of the Minister and a layman and laywoman of each Church, was held on November 20th, and was unanimous in its desire for this course. We have good hope that in many churches action will be taken. Other Associations please copy.

On December 5th I addressed the Ministers' Fraternal at Macclesfield on "Christian Social Reconstruction." There were some 25 clergy and ministers present, and it was unanimously resolved to form an inter-denominational Social Service Union in Macclesfield. I am to address at a later date in the Town Hall a meeting consisting of the Minister of each church, together with two lay members of each church nominated by the Minister, when definite steps will be taken to inaugurate the movement. The Vicar of Macclesfield will be the chairman, and it is believed that every denomination will take part in this Movement.

There are now three excellent courses to hand for Study Circles, should any of our churches propose to start such. I suggest the following:—

(1) "Christianity and Social Renewal," by Rev. Will Reason, published for the Inter-denominational Conference of Social Service Unions by the Student Christian Movement, 32, Russell Square, W.C. 1, at 1s. 6d. net. (Chapters on the living wage, unemployment, housing, recreation, marriage, education, etc.).—See Review notice on page

(2) "Christianity and Industrial Problems (the Archbishops' Committee's Report)" published by the S.P.C.K., 6, St. Martin's Place, W.C.2, at 1s. net.

(3) "The Churches and Social Problems" (a syllabus for Study Circles), published by our Social Service Union, and to be had of myself (19, Woodlands Road, Cheetham Hill, Manchester), at 2d. each, or 1s. 6d. per dozen. (Sections on the State, international relations, capital and labour, housing, women in industry, child-life, education, etc.

Literature.

"THE Idealism of Jesus," by Sir Henry Jones, LL.D., D.Litt., 1s. net, Lindsey Press, 3, Essex Street, Strand, London, W.C. 2.

"Christianity and Social Renewal," by Will Reason, M.A., with foreword by the Bishop of Oxford, 1s. 6d. net, Student Christian Movement, 32, Russell Square, London, W.C. 1.

The essay by Sir Henry Jones, the Glasgow Professor of Moral Philosophy, is prefaced with a foreword by the Rev. L. Jenkins Jones, who quotes the Rev. Dr. Selbie's statement that "we must Christianise both our theology and our religion," and further, that "We must approach Him (Jesus) not with a bundle of dogmatic propositions, but in the spirit of scientific inquiry. We are concerned in the first instance . . . with the man of Nazareth, the teacher, preacher, and healer." These quotations serve to illustrate the new attitude amongst the orthodox concerning Jesus. Sir Henry Jones himself goes further in the spirit of scientific inquiry. He is not "orthodox," but deals with his subject as a Unitarian Christian, who regards Jesus as a real human being. While the more advanced orthodox still claim that Jesus is the Son of God, not A Son, but THE Son, the ONLY Son, and that in relation to God and humanity Jesus is so far removed from likeness to other men that he "stands absolutely alone," Sir Henry Jones maintains that the idea of the solitariness of the sonship of Jesus is untrue, denies that Jesus alone stands in "truly filial" relations to God, and asserts that all men can truly call God "Father." The idealism of Jesus in the doctrine of the Fatherhood of God, which stamps divinity on the nature of man, he pictures in these words: "I have no hesitation in saying that the idealisation of man through the conception of the Fatherhood of God, the revelation of the intrinsic splendour of man's nature as the child of God, as incapable of being satisfied except with the love of God, as called to seek to be perfect, 'even as his Father which is in heaven is perfect,' is of the very essence of the doctrine of Jesus" (p. 34).

The whole essay is a forcible, stimulating, and convincing statement such as ought to be put into the hands of every orthodox truthseeker, and it is equally valuable to the Unitarian or Christian Rationalist to refresh his mind and to confirm his faith. The Lindsey Press has done well to reproduce this essay from the "Hibbert Journal" of 1909, and we earnestly commend it to our readers.

It will be interesting to all Unitarians associated with the Union for Social Service to note that Mr. Will Reason's book is published for the Interdenominational Conference of Social Service Unions. It is intended as a help for study circles, and for that purpose it should be found to be very useful. "Applied Christianity" is the great need of the times, and this little book on "Christianity and Social Renewal" attempts to point out the way concerning "The Living Wage"; "Unemployment"! "Homes and Housing"; "Conditions of Work: Rest and Recreation"; "Marriage"; "Education"; and lays down certain principles for guidance in the consideration of these and other problems. There are chapters on "The Christian Approach to Social Reconstruction"; "Social Structure: The Individual, the Family, and the State"; "The Personal Factor: Rights and Duties." A Statement of Principles and Proposals on Christian Social Reconstruction put forward by the Interdenominational Conference of Social Service Unions is added, also a bibliography or list of "Books for Further Reading." Bishop Gore's brief "Foreword" heartily commends the book to the attention of those who desire to find the right roads to the reconstruction of our industrial life. The broadmindedness of the author is shown when he says that "a society which is built on the assumption that the real nature of men and women is false, foul, mean and cruel is doomed to crash" (p. 19); "The test of any social system is whether the human persons of which it consists are really maintaining and developing the life they have received from the Creator, or suffering damabe" (p. 20). As a text-book for a Sunday Adult Class it can be safely recommended. The members of such classes, as well as many others, will agree with the author in saying that "The first question for the children of God is how they themselves ought to act to their fellows. It is their business to do justly and to love mercy, whether others respond or not. But as a matter of fact, the practical application of justice and mercy has never been known to hinder the most spiritual teaching of the Gospel, while neglect of these by the preachers has been one of its greatest stumbling blocks" (p. 17). On matters of social reconstruction there is much groping in the dark, and this book is certain to meet what many feel to be a great need.

National Unitarian Temperance Association.

THIS topic has been suggested by reading the obituary article in the November "Band of Hope Chronicle" on the late Mr. Frederic Smith, who died on Oct. 5th at the age of 80. His long life is a chapter in the Band of Hope movement, and no slight contributor to its successful development. In addition to his work as agent of the Band of Hope Union, and his extra lecturing engagements, he was an accomplished singer, and he yielded to the invitation of his friends to devote time to the music sung at Band of Hope meetings. "The Crystal Spring," a book of melodies, chiefly his work, and the initiation and organisation of the Crystal Palace Annual Musical Festivals, were

the outcome of his music-loving soul, and energy. From a choir of nearly a thousand voices sprang the ultimate united choirs of fifteen thousand in the later years, and it was not only the bringing together of choirs and listeners that displayed the value of music as an accompaniment and influence in Temperance work; it was also in the training of children and their helpfulness in carrying on the work in their respective Band of Hope meetings. It is not suggested that music absorbed all Mr. Smith's energies; he was a man of wide and great efforts for Temperance in many ways, but it may be impressed upon the minds of those responsible for carrying on children's meetings in the scattered centres of our church life, how great and important a part music may play in the future success of our Bands of Hope. There is nothing so calculated to redeem dull meetings from the deadness that threatens them as good, uplifting, heartening music. We cannot expect children to be attracted to meetings where it is not a very large part of the programme, and not merely hymn singing, nor even one or two solos, but concerted music and instrumental music, under a capable and enthusiastic trainer should be provided. Of course there must be hymn singing, greater use must be made of the little N.U.T.A. Hymnal, which contains a hundred and fifty selected hymns suitable for use in Band of Hope meetings. No doubt it can be improved, and we understand that there is another compilation of hymns and melodies in preparation, and will shortly be issued. But besides this it is well worth while for someone to put into the hands of Band of Hope workers a book of songs, part songs, and orchestral music, which would appeal to the youthful choirs, and encourage them to employ their vocal powers for the advancement of the cause. In itself music is a good thing, and as an agent for impressing not only Temperance principles, but religious feeling, it often reaches the heart where the spoken language fails. Where people will not attend meetings or listen to arguments, the words and music of the song may carry to their hearts thoughts and desires that may eventually find deep root, and the children who cannot fail to carry the melody away with them, and will be ever and anon singing snatches of the songs they learnt in the meeting, will unconsciously be doing good work in the homes darkened probably by the effects of drink. So by the ministry of song lives may be changed, the good work deepened, and the atmosphere of joy and gladness made to abound.

R. N.

MY DUTY.

I am not bound to win, but I am bound to be true.
I am not bound to succeed, but I am bound to live up to what light I have.
I must stand with anybody that stands right: stand with him while he is right, and part with him when he goes wrong.

—Abraham Lincoln.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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